

THE
Way of Peace:
OR, A
DISCOURSE

OF THE
Dangerous Principles and Practices.
OF SOME
Pretended Protestants :

With Divers
Perfwafives to P E A C E.

H. nothing
Philomath Angel Gent.
By *a* Protestant of the Church of England.

L O N D O N :

Printed for Charles Brome, at the Gun at the West
End of St. Pauls. 1686.

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By a Proclamation of the Church of England.

L O N D O N :

Printed for Charles Brown at the Wob
1830.

*A Letter of the Authors to a Gentleman s^r Reg. L
in London, upon occasion of his sending
unto him the following Discourse.*

S I R,

THe ardent affections I bear to my Religion, Prince, and Countrey, have importun'd me (in order to publick Peace) to present the inclosed Papers to your judicious View, hoping your Candor and Ingenuity will so far prevail with you, as not to reject this bold addrest from an unknown hand. I leave them freely to your perusal, & correction also; and if you correct them (as it is said *Philoxenus* in *Plutarch* did the Book that was sent him to amend) *with one great Blot from the beginning to the end*, I shall not be offended with you, for probably they may deserve it. But if you shall think them, or any part of them, may be useful for the publick good, to commit them to the Press; or if not, to the Fire. I see or hear of daily what mean & unworthy, yea, seditious and wicked Pamphlets, come

The Preface.

abroad to abuse the Government, to corrupt and debauch the Nation, and increase those flames we ought all studiously to endeavour to quench. I hope if mine shall happen to see the light, altho' very mean and unworthy, Countrey-like, will not be hurtful to any, and will give offence to none but such as are certainly bad. I hope I may with modesty say thus much of the main substance and matter of the Discourse; If it were (as it is nothing but solid Truth) impressed upon all our hearts in this Nation, it would certainly not only make his Sacred Majesties Government more easie and portable to him, but this Church and Nation happy. I hope, Sir, you will pardon

Feb. the 10th.

1682.

1683.

Your very humble Servant.

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The way of PEACE :

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Dangerous Principles and Practices

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Pretended Protestants, &c.

THere is nothing casts so indelible a blemish upon Religion (as a late worthy Author hath it) as when the Professors of it are turbulent, unpersuadable, ungovernable; when that which should strengthen the hands of the Magistrate shall weaken them; when that which should ease his care, and save the labour of his animadversions, shall it self awaken and raise his jealousy; when that which should enact his Laws in the very Consciences of men, shall pretend to abrogate or dispense with them; when men shall smite the two Tables one against the other, and put other limitations and conditions upon Princes than God hath——Wheresoever this is done, That Prince or Magistrate need be a very devout man indeed, that casts a benigne aspect upon that profession which hath so malignant an influence upon his Government. And all considering men will with great reason doubt, whether that Religion be of God, that gives such trouble to his Viceroy, and whether that will carry men to Heaven hereafter, that makes Tumults, Confusions, and a Hell upon Earth.

An inquiry into the cause of the present separation from the Church of England, Printed, 1674.

The more raised and elevated any Religion pretends to be, the more it professeth a contempt of the World, the more it speaks of Patience, Contentation, Humility, and the more it glories in the hopes of another world, still the more horribly absurd, and contradictory will it be, that they that profess it, should give countenance to disobedience and disturbance of Government, Tertullian gives ample testimony, *Apol. c. 37.* We want (saith he) neither numbers nor Leaders, nor spirit to enable us for any attempt, but that we have learned to suffer ill, and not to do it; to obey and submit, not to contend with our Rulers. And Ammianus Marcellinus a Pagan Soldier in Julians Army, gives this short description of the Christian Religion. Nil nisi justum suadet & lenē. Its faith is compounded of nothing but mildness and innocency; it makes men just and honest; it fills mens hearts with virtuous principles — it teacheth men not to be troublers of the world, but to go quietly and inoffensively through it, with as little noise and provocation as is possible, and so to arrive at eternal rest and peace in Heaven.

Aut hoc non est
evangelium, aut
no- non sumus
Christiani.

And as this is the known glory of Christianity in general, so it was peculiarly of the English Reformation; it was established orderly by Law, and did not force its way by popular Tumult — and its pity it's glory afterwards should be stained by the insolence and impatience of those that pretend to it.

It's a great blot in the Writings of Mr. Calvin, that after he had discoursed rarely well of the power of Princes, and the duty of Subjects, he undoes all again with an unhappy exception in these words, *De privatis hominibus semper loquor*, a passage of that ill aspect upon Government, that it is suspected by some and not altogether without cause, that most of the Confusions of Kingdoms which have happened since, and especially the troubles of these Nations, have received encouragement, if not taken rise from thence: But whether that be so or no, it is certain that it hath furnished the Papists with a recrimination upon the Protestant Doctrine. — If it can be objected against us that our Churches are always infested with divisions; and the States under which we live, imbroiled in troubles, we have reason to be concerned; for it cannot be, but either the seed must be very bad that brings forth such fruits, or the soyl very corrupt that makes good seed so degenerate; and whethersover of these two things be concluded on (as it is certain one must, and both may) we ill consult, either for our selves or our profession, ~~that~~ by our Divisions, Disputes, Turbulencies, and Disobediences, make
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the aforesaid Dilemma inevitable. And all the wit and courage we shew in defending our private opinions, and maintaining our several parties, when the common cause and interest is by this means rendered odious and contemptible, is but like the foolish solicitude of him that shall be adorning his private Cabin when the Ship is sinking. If neither the consideration of the sin of Schism, nor the dishonour to our Religion, by our divisions, will prevail to unite us, yet perhaps the apprehension of danger may. It was observed of old, that the Conquest of this Island by the Romans was facilitated by the intestine divisions of the Inhabitants. Dum singuli pugnant universi vincuntur. And we have too great cause to fear the Religious interests of this Nation now may be endangered upon the same point that the Civil were lost then; I mean, that while we contest with one another, and with our Rulers about little things, we lose the main, and by the opportunity of our divisions and sub-divisions, a common Enemy break in upon us. — And therefore, unless we could be so fond as to persuade our selves we have no Enemies; or so mad as to think them as supine as our selves, it must be unreasonable presumption to think our selves safe in this distracted condition.

Now further to illustrate the dangerous principles of the Presbyterians, and other Dissenters from the Church of England, let us consider what King James in the Conference at Hampton Court did first declare. That of all the Translations of the Bible into the English tongue, that of Geneva was the worst, and that the Notes upon it were partial, untrue, seditious, and favouring too much of dangerous and traitorous conceits, his Majesty instanced in two places, the one in Exod. 1. 19. when disobedience to Kings is allowed of. The other, 2 Chron. 15. 16. Where Asa is taxed for deposing his Mother, and not killing her; a Note whereof (as the Author of the said relation speaks) the Scottish Presbyterians made special use of, not only deposing Mary their lawful Queen, but persecuting her openly and under hand, till they had taken away her life. Again, the Geneva notes upon Matth. 2. 12. promise ought not to be kept, where Gods honour and preaching of his Truth is hindered, or else it ought not to be broken. Now what a wide gap (as the said Author further observes) doth this open to the breach of all Promises, Oaths, Covenants, Contracts and Agreements; not only betwixt man and man, but between Kings and their Subjects; what Tumults, Rebellions have been raised in all parts of Christendom, in England, Scotland, Ireland, France

Dr. Heylin his
Animadver-
sions on the
Church-Histo-
ry of Britain;
pag. 178.

France, the Netherlands, Germany, under colour that Gods honour and the preaching of the Truth is hindered. If this once pass for good Doctrine, neither the King, nor any of his good Subjects, in whatsoever Realm, can live in safety.

And as to dangerous practices, it is set out by Mr. James Howell in the Life of Lewis the 13th. K. of France. There were thirteen Rebellions that King suppress; most, if not all by the Presbyterian Protestants of that Kingdom: They being Enemies within doors, were made use of by discontented Princes upon all occasions. And to testify what their principles were, the said Historian further relates the speech of the Duke of Rohan, the Head and Leader of them all, to an Assembly of the chiefest of them: Saying, Gentlemen, I pray do not ye think that since our cause is conjoynd with that of God, but that I continue as strong a zeal and inclination as ever towards it — Can we doubt but our defence, though lawful, as being for Religion and liberty of Conscience — For although our Parsons cry out daily in their Chairs, that we ought not to despair of Heavenly succour, yet receiving every day proofs of the Wrath of the Eternal, there is more appearance to expect punishment for our sins, than miracles for the re-establishment of our affairs — If your wisdoms find it to purpose that it be more expedient to seek our Conservation with the exercise of our Religion and liberty of Consciences within the obedience which we owe to our lawful Prince than in Resistance; which though just in it self, is held by the Enemies of our faith no other than Rebellion and High Treason.

To which may be added the Testimony of the famous Grotius, who saith, If we inquire into the causes of the Wars which have so long wasted Europe, we shall find the flame to have been kindled principally by them that should have been the Preachers of Peace. That the Civil Wars of France, most of them, were raised by them that stile themselves Ministers of the Gospel, needs no stronger witnesses than the fresh memory of Kings, Peers, and People, together with very many Letters both of the Duke of Bouillon and Plessis complaining thereof: And also the very Commentaries which the Duke of Rohan hath written of the last Wars. Yet I except Camero, who was ever of another mind, and sared much the worse for it; if there were any more like him, I would not deprive them of their due praise. We have seen a prodigious thing, Troops and Companies mustered, Arms and Ammunition gathered under the
name

In the 4th,
lustre of his
said book,

name of the Reformed Churches: Whence is this power, from Heaven or from Earth? For my part, being one who do not only dissuade Subjects from taking Arms, but intreat Kings also to make a sparing use of their Prerogatives, who think them to be less miserable than such as are devoted to an everlasting War. And the said Author in another place, treating of some dangerous opinions, speaketh thus, Some opinions there be, that will not permit any State longer to be safe than force is wanting. Many think that there is every where a certain Contract or Covenant between God, the King, and the People upon such terms; that if the King depart from God, the people also may desert the King. And the said Author instanceth in divers particulars, Those first, as they imagin depart from God, that acknowledg the Popes primacy in the Church; for in all reason they must lose that power which they have delivered up unto the Beast. Those next, who attempt any Reconcilement with that Church that coheres to the Roman Church, that is, with the Synagogue of Satan, as they please to speak. Lastly, those who retain any of the Rites and Ceremonies used in the Roman Church, such as are retained not in England only, but in the Northern Kingdoms, they are all Papistical, and therefore Idolstrous. And the same Author concludes thus, These are in truth things somewhat ridiculous, but of a very sad consequence.

Grotius his
Vote for the
Churches
Peace.

And further speaking of obedience to Governours—I inculcate into Subjects obedience towards them all according to the precept of Christ and his Apostles: Let them desire the best, give God thanks for the middle sort, bear with the worst for the doctrine and example of Christ; let them suffer even crafty Foxes, such as Herod, cruel Lyons, such as Nero. And when I speak of Subjects, under that name I comprehend also inferiour Magistrates, who in respect of the highest power are but Subjects, sent by the King as St. Peter saith: I Preach not Evangelium armatum, an armed Gospel — not Obedience only, but Honour also, and Reverence are due unto them, even to the forward; what else saith Sophocles, they are Princes: But St. Paul with Apostolical gravity, They are Gods Ministers: And if the doubtful actions, even of private men, are according to the rule of Charity to be interpreted on the better part, how much more of Kings, who are not bound to render an account of their actions to any, nor can they sometimes do it without peril of the Common-wealth. Also as a worthy Divine

Dr. Sibb in
Souls conflict.

Practical Ca-
techism.

heretofore of the Church of England, speaking of the duty of Subjects, saith thus, *We must look to our place, where God hath set us; if we be in subjection to others, their Authority ought to sway with us; neither is it the calling of those that are Subjects to enquire over-curiously into the mysteries of Government, for that both in Peace and War, breeds much disturbance, and would trouble all designs.* And the late Learned and Judicious Doctor Hamond delivers himself thus: *You may discern (saith he) how far from the practice and Gospel of Christ are those doctrines of Ambitious men, which have made Christian Religion a ground or excuse of moving and disquieting of States, and shaking, if not dissolving of Kingdoms: All that will be useful to learn from thence, saith that worthy Author, is the Unchristianness of those actions in Subjects, which are built on such Antichristian principles as these; such are Rebellions, Treasons, Sedition, attempting the Commotion of States on colour of Religion. I shall put you in mind of this great Truth, That Christ and his Disciples were of all the Doctors that ever were in the world, the most careful to preserve the doctrine and practice of Allegiance, even when Emperors were the greatest opposers of the Christian Religion: And if we mean to be accounted followers of them, we must go and do likewise.*

In the Primitive times (as Lactantius speaks) believing was not an excuse for disobedience, or a commutation for a holy life, but a foundation of obedience to all the Laws of God and man; then all the professors of Christianity had one heart and one lip. Defendenda Religio est, non occidendo, sed moriendo; non sævitia, sed patientia, non scelere sed fide, illa enim bonorum sunt, hæc malorum. Lactantius his Admonition. And further (as a late Author speaks) It is by Gods special appointment and designation that Kings are his Viceregents in the world: It is by his peculiar care and protection that their Authority is preserved, and that their persons are at any time fenced from the malicious designs, or the outrageous violences of wicked and unreasonable men. The nature of Government in the world is such, that it requires a divine wisdom, and an uncontrollable power to sustain it, and to maintain its interests.

To the same purpose the worthy Grotius afore-mentioned speaks, in his excellent discourse of God and his Providence. *That God permitteth not the effects of malice to range whither they would, but restrains them so, that Government might never be overthrown, nor the knowledge of divine Laws utterly extinguish.*

And

And 'tis a known wise saying of *Tacitus* (as a late Author also hath it) *Bonos Principes expetere debemus qualescunque pati; Et quomodo sterilitatem, aut nimios imbres, & cætera naturæ mala, sic luxum & avaritiam dominantium tolerare. The world must be governed as it may be, not by Angels, but by men — And there never was any lawful Magistrate so bad, whose Laws and Government were not more conducive to the preservation of the common good, than his oppression was to subvert it. And 'tis wise to suffer a less evil, rather than lose a greater good.*

Now how dangerous and destructive the *Presbyterian* and *Pæanatick* Principles and Practices before mentioned are? How subversive of all Government, Order, and Peace in the world? And how contrary to the Doctrine of the true Protestant Church of *England*, I leave to all wise, sober, and ingenious Christians to consider? more fit to be abominated and detested, and exploded out of the Christian world, than cherished and countenanced. What more mischievous and wicked principles in the world than these two Antichristian Doctrines? First, that nothing ought to be practised in and about the worship of God, but what we must have an express rule or warrant for out of the Scriptures. Secondly, that we may do wickedly, rebel against our lawful Prince, break our Oaths and Promises for the sake of Religion. The first of which, at one stroke, cuts the throat of all Ecclesiastical Government, and thereby lays waste the Church. The second turns the world into a Shambles, brings in nothing but War, Blood, and Confusion, and thereby lays waste the State.

And when we shall consider, as *Dr. Stillingfleet* hath observed, that the Jesuits furnished the Enemies to Episcopacy, and the Church of *England*, with so many Arguments to their hands, to manage their bad cause with; this way of proceeding makes me wonder at them and ask the question and say, What other reason can be imagined, why these men of such intolerable and insolent spirits and principles are now so earnest in prosecution of the Romanists, from the worst of whom (*viz.* the Jesuits) they take their principles and practices; but only this, That certainly they are emulous of having the *Papists* to have a hand in doing that, which as the cause of God, a noble and worthy achievement, they are resolved to do themselves; that is to say, to ruin and de-

Of the Idolatry practised in the Church of Rome, p. 372.

stroy the once famous and flourishing Protestant Church of England, the Bulwark of the Protestant Religion; being resolved she shall fall by no other hand but theirs, which in the end will assuredly prove no other than the resolution of *Samson*, to pull that excellent Fabrick down to the ground, although they themselves perish also in the ruins thereof.

As for all such howsoever, who have been in integrity of their hearts forrly ingaged against their lawful Prince and Sovereign, and the Church of England, upon Religious pretences; that have since manifested their abhorrence of so great a Crime (*Et nullus pudor est ad meliora transire*) so they deserve to be respected by all good Protestants: But as for such pretended Protestants (for I cannot call all Dissenters from Rome, Protestants, for then *John of Leyden*, and his Religiously mad Crew were such, which I cannot agree to) I say therefore, as for such pretended Protestants as shall still persist in their said wicked and destructive principles and practices, and are ready once more to involve these Nations of England, Scotland, and Ireland in War and Blood, upon the account of Religion: I shall say no more but this, *Quos Jupiter vult perdere dementat prius*. Let them beware, and that whenever they shall appear in action, as they will be then certainly doing the works of darkness, so the Prince of darkness will assuredly be their General, the innocent Blood of the Martyr'd *Charles the First*, of blessed memory, will attend them, and the Lord of Hosts will be against them, and the issue must needs be accordingly assured destruction; for *Pertinacia nullum remedium posuit Deus*. And they whose wickednesses are winked at for a time, are wont to pay dearly for the forbearance of their punishment, and must suffer what God shall command, because what he commands they would not do, as *Grotius* speaks.

Now dear Country men, *Truth hath a Cognation with the soul* (as one speaks) so *Lyes and Impostors are no more able to make resistance against the power of Truth breaking forth, then darkness is able to dispute with light*. Yea, Truth is the Off-spring of God, and mother of Peace. Let us from the considerations aforesaid be exhorted to abhor that which is evil, and cleave to that which is good: Let us weigh things well in the balance of reason; for shall it be said of us *English-men*, that we are the greatest Fools or Mad-men in the world; that when Nature hath

hath by our situation made us as it were impregnable as against foreign Enemies; that when they have not been able to hurt us; that we have destroyed our selves by our ungovernable and tumultuous tempers, by our Disobediences, Rebellions, and Contempts of lawful Authority. Is not Order, Rule, and Government the sinews of the Universe? Is it not that which upholds Kingdoms and Nations, yea, the whole world? And can there be any such thing as Government without due, orderly, and peaceable subjection of Subjects to their Prince? the Prince to command according to his Laws, and his Subjects to obey. And doubtless the just Prerogatives of the Crown, and the Subjects Liberties are consistent one with another; and when there is no incroachments made on either part, the Prince and People are very happy: *Proteſtio trahit ſubjectionem, & ſubjectio proteſtionem.*

But alas! are we not become Fools or Children in understanding, and are not able to call to mind the actions of the other day? Cannot we call to mind the years Forty-one and Forty-two, with the mad and tumultuous proceedings of those times, together with the sad and doleful effects thereof, what then was the consequence of the loud clamours against Popery and Prelacy, and of the seditious Petitionings, the factious supporting and countenancing of that Factious and Disloyal Cabal, that Pest and Plague of the Nation, which involved us in War, Blood and Confusion, till at the last we had lost our Religion Laws, and Liberties, and were reduced to a perfect condition of Slavery, to a company of Red-coats, a Mercenary Army, and in that sad condition must have lain to eternity, had not the Almighty miraculously delivered us, by the happy Restoration of his Gracious Majesty that now is. And can we now hate the effects, and yet be in love with the cause? And are we so void of reason, as not to consider that now the same causes will (in all probability) produce the like, or as bad effects, especially when there seems to be a Transmigration of souls, when the same souls now seem to animate other bodies? Or rather that there are the like ill spirits raised and conjured up from the bottomless pit by some Diabolical and Schismatical Conjurers of our times, who make use of the names of God and Religion, as charms to that purpose. Are we not yet sensible that there are Juglers and Cheats in Religion.

gion amongus, that the *pie frauder* are not only to be found at Rome? But I beseech you consider, that the power of Truth (as one speaks) is victorious in sober men, and will not suffer us to be cheated with false shews. Oh what Religious and glorious pretences have been made use of in our late times of Confusion, for the effecting the horridest and foulest facts? And can we be so senseless not to perceive that there are some among us begin the same dance again, by clamoring against Popery and Prelacy, and prosecuting lately Petitions and thereby (as it may be justly thought) counting their numbers as formerly? But let all true-hearted Protestants not fear their thousands or ten thousands, so long as they cannot make God of their number. And whereas to palliate, if not justify the proceedings of those times of Usurpation, they would indeavour to make the King one of the three Estates. To say no more, they may find their vain fanisie and opinion disowned even by Calvin himself, in his Institutes, who there maketh the Prince distinct from the three Estates.

Admonitory I beseech you, dear Country-men, to consider, That true divine zeal (as one observes) is no Coribantick fury, but a calm and regular heat, guided and managed by light and prudence, always acknowledging a due subordination to that Authority, Civil and Ecclesiastical, that is over us. And shall we be nevertheless so insatuated and transported by our passions and humours upon the discovery of a late Popish Plot, as to be Seditious, Tumultuous, and Ungovernable, and not to be able to recover our reason again, and consult soberly our own safety? and will we not be governed and ruled by our Prince and Governour? Shall we rather like a company of mad men, with flambeaux and fire-brands in our hands, set all on fire about us? And may not the Papists triumph at our follies; and say among themselves, what unwise people are we to trouble our heads with Plots, and lose our Lives, Liberties, and Estates, when we need run none of these hazards, but only sit still and have a little patience, and the pretended Protestants in England will do our work for us; that is to say, ruin and destroy the Church of England, the chiefest strength of the Protestant Religion; yea, they will sooner effect it themselves, than we can by all our plots and designs; For a House divided against itself cannot stand.

And how can the Phanatick party in reason reproach and hate the Papiſts for thoſe Crimes and Villanies, of which they are ſo groſſly guilty themſelves? For did the Papiſts plot and deſign the deſtruction of the King and State by the Gun-powder Plot? And did not the Presbyterian and the reſt of the Phanatick party alſo afterward, by Gun-powder and Guns, Swords, Piſtols, and Bullets, and a cruel and wicked Rebellion, not only deſign, but effect and accompliſh the deſtruction of the King and State? There was this only difference between them, The Papiſts were always unprosperous and unſucceſſful in their wickedneſs; but the Phanaticks were moſt prosperous and ſucceſſful in theirs. Now let all impartial and ſober men judge which of theſe two wicked Adverſaries is moſt to be feared and provided againſt, either the wicked Papiſt that hath been diſappointed in all attempts, or the induſtriouſly ſucceſſful and fortunately wicked Phanatick; the firſt being not a fortieth part of the Nation; and the latter (it is much to be feared) bearing the ſame proportion in number to true Proteſtants in *England*, as the *Mohumetans* bears to the Chriſtians at this day in the world. The Plots alſo of the one, *viz.* the Papiſts, being fully diſcovered, and thereby prevented: But the deſigns and ſubtil Contrivances of the other (although in malice little inferior to that of the Papiſt) lying ſtill under ground undiscovered, ſaving what was maniſeſt by the *Scottiſh* Rebellion laſt year. And further, they are leaſt under ſuſpition of any ſuch deſign of Subverting the Proteſtant Church of *England*, being Enemies within doors, Pretended Proteſtants. It very nearly concerns us Proteſtants therefore, I humbly conceive, to have a great care, that in avoyding *Scylla*, we be not ſwallowed up in *Charybdis*.

And one would think that the ſaid Phanaticks, although they are ſo Zealouſly bent to the Rigorous proſecution of the Papiſts, upon the account of the late Plot, do not certainly believe there was really any ſuch Plot, or that the Papiſts were carrying on ſuch grand deſigns againſt the Proteſtant Religion: For if they did, ſurely they would not take that as an opportunity to plot miſchief alſo againſt the Proteſtant Intereſt, as the *Scottiſh* Presbyterians did laſt Summer; who upon diſcovering of the ſaid Popiſh Plot, moſt wickedly Murdered the Innocent,
and

and after broke forth into open Rebellion : For could there be such a Rebellion, and yet no Presbyterian Plot in *Scotland* ? And did there not at the same time, a Party among us here in *England*, so sympathise with them, as to make loud clamours against our worthy Bishops, branding some of them as Popish, yet could not endure to have the *Scotts* styled Rebels, but would take their parts ? And therefore may it not be thought that the said Rebel *Scotts* had many Presbyterian Friends in *England* ? And were they not formerly like *Simton* and *Levi*, or rather like *Sanfons* Foxes, tyed together with fire-brands in their tayls ? And in that posture did they not set all the three Kingdoms of *England*, *Scotland*, and *Ireland*, in such a flame as could not in many years be quenched, which was as bad (if not worse) as the Firing of *London* ? And must the Papists be only guilty, and these innocent, when as great wickedness, and from as bad principles are acted by the one, as by the other ? As if the Phanaticks had a Dispensation from the Almighty to break his Laws, and that they might be at once both Saints and Devils. Oh horrible ! And shall that absurd and wicked Doctrin and Principle still find entertainment in the world among Christians, yea, among the Protestants ; that we may do wickedly for Gods cause, that we may do evil that good may come ; as if his honour might be advanced by our transgression of his Laws ? Do not these men miserably debauch and blaspheme the holy Christian Religion, and make it resemble the Religion of *Mahomet*, that tolerates the deposing and Murdering of their Princes ; and that was born in Arms, and breaths nothing but Arms, and by Arms is propagated ? And do not their tenents seem to be very much tinctured with that wicked Heresie ? That *Dominio fundatur in Gratia*, that Princes and Magistrates lose their dignity by great sins, and no longer ought to be obeyed ? But doubtless these cannot be the principles and practices of good men, good Christians, how then can we give them that appellation, except we will make our selves liable to that Curse, for calling evil good ? *Isa.* 3. 20. But say we what we will, these must be the Godly party ; for let them do what they will, they are of the number of Gods elect and chosen people, and that they are sure of, because they apprehend that benefit by faith ;

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These in truth are sad delusions, and of the number of those opinions, which although they are ridiculous, yet are of a very sad consequence, as the excellent *Grotius* hath observed. But I would not be mis-understood: I speak not this to disparage true Piety and Vertue, which I highly honour and respect; but nothing is more hateful to me (and I think to all good men) than *Ababs* Fasts, when it was for the destruction of *Naboth*, for doubtless, *Simulata sanctitas est duplex iniquitas*. They will nevertheless say of me, that I am of a bitter persecuting spirit, and cruel towards them: But I shall say this for my self, Those that have to do with stubborn and inveterate maladies, it is cruelty in such to use *Lanitives*, and not *Corrosives*. To which I may further add (in the words, as I remember of *Zwinglius*) *In aliis mansuetus ero, in blasphemis in Christum non uia*. I dare appeal to the Almighty, that I have no ill will against their persons, but only their wicked principles. I think I could be willing to sacrifice my Life to rescue them all from their sad delusions, and my Nation from ruin. But however, let them go on to style themselves the Godly party, &c. or what they please; this will prove most certain, That when this Church and Nation is brought to desolation and destruction, they will be as innocent of procuring the same, as *Nero* was of the Firing of *Rome*, when he actually set it on fire. And what is more unjust than for single acts of Murder and wickedness to be punished with death, and the destruction of whole Nations to be gloried in as an honourable Atchievement and a Righteous cause. But to my purpose, to persuade us all, if it be possible, to Unity and Peace, I shall insert a notable story, I think it is related in Mr. *Stow's* Chronicle, as followeth,

That upon occasion of a great Inundation and overflowing of the Country near the *Severn*, there was a little Hill compassed about by the waters, whither had resorted for safety, many Beasts of several kinds and several natures, as Horses, Cows, Sheep, Foxes, &c. who being all incompassed with a common danger, laid aside, or rather forgot their Antipathies, and abode there quietly together, not any one offering to prey upon, or molest the other; and when the waters were gone, so parted in peace. May we not, dear Country-men, hence

learn of Brutes? And shall we not by reason do what they did only by instinct, and out of apprehension of danger; that is to say, lay aside our Prejudices, Passions, and Animosities, in tendency to secure our selves from danger. I say again: If our disaffected parties did really believe there were such a horrid and destructive Plot, would they not follow the common dictates of reason, and ingeniously confess and say, Alas! we now see by experience that our sad divisions have encouraged our Enemies to Plot the ruin of all Protestants; but we will for peace and safety sake, now lay aside our Animosities and stubborn-wills, we will come to Church, Baptize our Children, receive the Sacrament, and Conform in all things to our Mother the Church of *England*, at least as far as we can. Laws we know must not submit to us, but we to them; we will do any thing that is required of us, if it be not as clearly and plainly forbidden by Gods Word, as our obedience is there clearly and fully enjoyned, we are willing to do almost any thing for the securing the Protestant interest: We now see our Adversaries are Vigilant and Industrious for to procure our destruction; but we will be as Vigilant and Industrious for our Union and Preservation. But alas, all the noise of the horridness of the late Plot, hath not awakened us to take one sober and wise stop towards the securing the Protestant Cause, but like men in the water ready to be drowned, who lay about them for life, being filled with the apprehensions of danger, yet take not one wise stroak to swim or save their lives, but all their actions tend to hasten their destruction and ruin. Just thus it is with us.

It is true, there are a sort of people that are mighty zealous for prosecuting Papists, the innocent as well as the nocent, and thereby to enrage and exasperate them more against us. And will scarce suffer our wise Governours to take sober and just measures in that grand Affair. But in the mean time take no thought for Union among Protestants; in which consists principally our safety, which is just as if a Captain of a Ship being engaged in a Sea Fight, who is very eager to assault and mischief his Enemy, yet takes no care to suppress the Mutinies in his Ship, or to stop her Leaks; And who sees not the speedy fatal end of his Valour: It is Enemies within doors that by the

the universal suffrage of mankind are always accounted worse than those without, *bine ille lachryme!*

And may we not be fully convinced by experience of the sad Consequence of unsound and wicked Doctrines and Principles, especially meeting with Men of active Spirits, which makes them industriously wicked: happy were it, if it might be said of them, *Operose nihil agunt*, but of these men it must be truly said, *Operose multum mali agunt*. But as a worthy Protestant Divine heretofore taught in our Church. *If we desire assurance of Christ's Love, get a chaste Judgment, free from Error, Heresie and Schism—Christ is wonderful jealous of our Judgments—Whosoever is corrupt in Faith is corrupt in Obedience in that degree, evil Opinions breed evil Life.* To which I may add that saying *Animus ager semper errat*, And *Ex uno absurdo dato, consequuntur mille*. Now although in other respects they may be accounted sober men, yet it may be said truly of them, *Quid prodest vinum non bibere & ira inebriari?* And do not these men place the main, if not the all, of their Religion in endless scrupulosity about indifferent things, neglecting in the mean time the more weighty things of Christianity? Is it not incorporated into the very Principles of these mens Piety and Religion, to be always murmuring and clamoring against Government and Governours both in Church and State, to be creating and raising jealousies and fears in the hearts of the People against their Prince, to aggravate his personal failings, when there is any; to be dividing, separating and rending the Church and State into pieces? And alas! to do thus wickedly is the way now adays to be accounted a godly Man, a good Christian, a good Protestant. And those that are good and sound Protestants, that love their Prince, make Conscience of observing the good Laws, Orders, and Constitutions of both Church and State, they are reputed and represented presently as Papists, or popishly affected, *Es si satis est accusare, quis innocens?* although by this imputation, how highly do they tacitely and by Consequence, commend the Papists whom they so hate and persecute. And except in our forsaking Rome, we will run along with them to Munster, we must of necessity be all Papists, although they cannot but acknowledge, that *in medio consistit virtus*. May it not therefore in reason be thought, that if it were possible to

Dr. Sibb, in his
Sermon on
Cant. 1. 2.

In the Life of
Lewis the 13.

raise *Cranmer*, *Ridley* and *Latimer*, and the rest of the famous Martyrs out of their ashes, and that they were conversant among us as heretofore, that assuredly they would be cried out on for Papists, by these pretended Protestants of our times, and as such be put to a second Persecution and Martyrdom also, especially if they should take a Journey into *Scotland*. And what can this tend to in the end? Indeed as formerly, so still, do these men consult that wicked Rule or Maxim, *Audacter calumniare, semper aliquid habebit*. And here it may not I think be impertinent to mention a passage of the before mentioned Historian, Mr. *James Howel* speaking of a fearful Combustion and Revolt of *Catalonia* from the *Spaniard*, occasioned much by the preaching Friars and Monks, whence saith he, This Aphorism may be collected, *That the best Instruments being misapplied do greatest mischief, and prove most dangerous, And as of the sweetest Wines is made the sharpest Vinegar, so Church men who by their holy Function, and white Robes of Innocence should be the sweetest of all Professions, who should breath nothing but Peace, Unity, Allegiance and Love, if they misapply their Talent, and abandon themselves to the Spirit of Faction, they become the bitterest enemies, the most corroding enkers, and worst vipers in any Commonwealth, and most pernicious to the Prince, in regard that they having the sway over the Conscience, which is the Rudder that steers the actions, words and thoughts of the rational Creature, they transport and snatch it away whither they will; making the Beast with many heads conceive according to the Colour of those Rods they use to cast before them.*

Let us, I beseech you, dear Country-men, call to mind former things and learn wisdom. How hath this poor Nation suffered many times heretofore by our intestine broils, as the Records of former times will inform us, And will we not suffer the experience of these things to instruct us, are we resolved not to consider? Doth not Wisdom and Prudence direct us not to look only at the surface or first appearance of things, but to view and consider them in their true and natural Consequences, according to that saying, *Quicquid agas prudenter agas & respice finem*? When we are in a Storm, is it time then to be murmuring and mutining against our Pilot? Have we any reason to suspect his wisdom or faithfulness? may

may we not in all reason presume that he that is at the helm best understands the condition of his Ship both its course and working, and therefore best knows how to steer her? And can we be so maliciously absurd as to imagin that our excellent Prince and Pilot hath not a very great and intense Care for the safety of that Vessel in which he himself is embark'd? Will not *Cesar* take special Care of the security of the Ship that carries *Cesar* and all his fortunes, *Cesar* and all his Subjects? Can it be otherwise, but that the interest of the King and his Subjects must be both one and the same? And for ever let them be accursed, may I say, that go about to divide them. Is not the King and his Subjects as *Hippocrates* his Twins, that mourn or rejoice together? When did ever diffidence and distrust, fears and jealousies in Subjects of their Prince make them happy? Fears and jealousies in the People must needs cause fears and jealousies in their Prince, and his fears increase theirs, and so run round in this diabolical and dismal circle without end to the ruin of both. And when was this Nation ever more happy than in Queen *Elizabeth's* Reign, when there was so great affection in her People towards her, and confidence in her good Government, that there was no place left for fears and jealousies; although as Sir *Robert Naunton* observes in his *Fragmenta Regalia*, she left more Debts unpaid taken up on the credit of her Privy Seals, than her Progenitors did or could have taken up in an hundred years before her. Yes (saith he) we are naturally prone to applaud the times behind us, and to vilisfie the present. It is certain when her Parliaments met, they never did capitulate or prefer their private concerns to the publick, viz. the Queens necessities, but waited their times, and in the first place gave their supplies, and according to the exigency of her affairs, yet failed not at last to obtain what they desired; so that the Queen and her Parliaments had even the good fortune to depart in Love; and on reciprocal terms, although afterwards in her Successors Reign that happiness did not continue, by reason of some few popular discontented persons, such (as with the fellow that burnt the Temple at Ephesus) would be calked off, though for the doing of mischief. Thus speaks the said Author. And doubtless 'tis not a Contelling but Compliance with the Prince that tends to the honour and happiness of a Nation or People. If there

there were (may I say) none other to give their Votes at Election of Parliament-men now in our times, then was in Queen *Elizabeths* Reign; that is to say, none but good and sound Protestants, who had a zeal for their Mother, the Church of *England*, then we might expect the same good agreement in that great and illustrious Assembly as She met with; but when there is so many men of desperate seditious and Phanatick spirits, bitter Enemies to the Church of *England*, that give their Voices at Elections, and use so many arts to put by Worthy men, I humbly conceive so great good can hardly be expected, with any constancy or continuance at least. Now as *Cicero* speaks, *Nulla res vehementius Rempublicam continet, quam fides*. So I may say, if there was but affection towards, and confidence in our gracious Sovereign, and his wise Conduct: And it is a true saying, *Qui diligit Legem diligit Regem*: If we that are Subjects, would love and honour our Prince (as I am sure we ought in duty to do) our Gracious Prince could not but cast a favourable Aspect upon his loving Subjects, and what could there then follow but a continual interchanging of affections with each other; that blessed circulation of love and kindness, like the circulation of the blood in the natural body: And what blessed fruits and effects might we enjoy from this excellent Athletick and healthy temper of our body politick? And there would be no fears and jealousies of the meeting and Assembling of Parliaments, and no need of presenting one Petition for their sitting. But doubtless, it is a lesser evil not to meet, than to meet and not accord. And therefore dear Friends and Country-men, methinks when Religion, Laws, Allegiance, our own Peace and Safety, calls aloud to this duty of Love, how can we withstand it? Disorder and Confusion also is so great an evil, and Government so absolutely necessary to the subsistence of the world, and happiness of man-kind, and disturbance and subversion thereof so hateful to me upon any pretence whatsoever: That if I were satisfied that my Religion did enjoin or allow of any such doctrines and practices, I should for that very cause forthwith renounce my Christianity; it being impossible for such a Religion to proceed from God.

Oh! How can I but pity *Cæsar*? What a vast burden now lies upon his shoulders? He had need be an *Atlas* to sustain it. How have we his Subjects, vile Wretches, taken a surfeit already of our peace and plenty, under his mild and gentle Government? Have we had any cause justly to complain thereof? Have we not sat under our own Vines, and eat the fruit of our own Fig trees in peace and safety? Hath not Religion and Property been secured to us? Whose Ox hath he taken? Whom of the meanest of his Subjects hath he oppressed or injured? And therefore what can hinder our happiness, if we will our selves? And shall we suffer our own phantasies to raise chymera's and delusions, fears and jealousies, and then torment our selves with them? Will we be offended with our Gracious Prince, because he is but a man? However (I am sure) he is *Pater Patriæ*, the common Father of his People. I beseech you therefore (if it be but for shame) let us shew our selves related to *Ssem* and *Japhet*; and not to be of the Off-spring of cursed *Cham*. And if we apprehend any faults to happen in Government or Governours, are we competent Judges in the case? When as *Dr. Stillingfleet* observes in his *Origines Sacre*, That a falsehood may frequently seem truer to common understandings than truth it self. And doubtless this is never more true, than in matters of Government. And if there be any fault in Governours, are we that are governed faultless our selves? And are not the miscarriages of Governours very often ordered and disposed by God as a scourge, procured by the sins of the people (if our Bibles speak true) and when that therefore shall happen to us, it may (I think) in reason, very much silence our complaints.

2 Sam. 4. 1:

If Proroguing of Parliaments be an offence to us, is that any new or strange thing under the Sun? Hath it not been often done, even in tranquil and peaceable times, and by the wisest of Princes? And although it must be acknowledged that Parliaments are an excellent constitution, and of excellent use, when they are not tainted by Prejudices, Animosities, and Faction, and do not degenerate from their right ends and use, may they not be reputed as the Physick to the body politick; and (if so made use of, and not as its constant food) be of great benefit and advantage to the Nation? And here I shall

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insert the words of one of the greatest States-men that the world ever had; the Cardinal *de Richelieu*, to the Assembly of the Notables in *France*, in the time of *Lewis* the Thirteenth; he speaks thus, *The Sick sometimes dye by too many Remedies, as well as none at all. I am bound to tell you by the by, that to re-establish this Nation or State in its first splendor, there's no need of many Ordinances, but real executions, few words and many deeds will testifie both the good intentions and judgments of them whereof she is composed.* But though Parliaments are an excellent Constitution, are they not like other sublunary things, subject to corruption and abuse, and we know *Optima vitata sunt pessima.* The best things when corrupted, prove the worst, which I think our own experience hath not long since, taught us in Characters of blood: For if a General Council may err, can a Parliament be infallible: And what hath happened to that excellent Constitution, may it not happen again? But here by the by it may be observed, That it is not so much a Parliament is desired by some among us, as such a Parliament as might serve their designs; for those very persons, some of them that not long since were altogether for dissolving of Parliaments, viz. that blessed healing Parliament first called after his Majesties Restoration, are now the principal sticklers for a Parliament.

In the next place, if the decay of our Trade be an offence to us, may it not be justly thought that our own fears, our own distractions are the greatest cause thereof: And then do we deserve to be pityed, that suffer when we may cure our own maladies? Let us confide and acquiesce in the wise conduct of our excellent Prince, and his wise Council, and be satisfied, and our Trade will return.

What shall I say? We in this Nation are a mass of Confusion, how miserably divided in our minds, unanimous in nothing but in murmuring and complaining. Yet God who is truth it self, is one, and unity, certainly is the fruit and consequent of verity. Now what a strong Argument do we furnish our Adversaries the *Romanists* with against us, when they shall argue and say unto us, Where is that verity you so much boast of, when there is no unity but discord, strife, and enmity among you. And as *St. James* speaks; *If ye have bitter envy-*

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ing and strife in your hearts, glory not, and lie not against the truth; this wisdom descendeth not from above, but is earthly, sensual, devilish. Jam. 14. 15. 1

What should I say? What mortal can please us? What mortal Prince is able to govern us? How readily disposed and bent are many among us, if it were possible, to be pulling down as formerly what is established by Law? And yet alas! If ever God should suffer such a great and fearful judgment again to fall upon us, and that we should be able to lay all things waste as heretofore; will we not (as heretofore) be like the Builders of *Babel*, Confounded, although not in our language, yet in our different ends and designs, and never be able to agree what to establish. I may further add, How is it possible for God Almighty himself to please that people, of whom some will have fair weather, and some foul, at one and the same time and place? Is it not just thus with us? What one faction or party would have, the other nauseates and loaths. And what can our gracious Sovereign do with us; and yet what showers of murmurings, clamours, bitter invectives and reproaches have our Governors suffered patiently? But let us consider, God is not in the storms, earth-quakes, and flames of murmuring and rebellious Subjects, but in the small still voice of humility and obedience: All Murmurers and Rebels are and ever were the Children of Pride; and we know God resisteth the proud, but vouchsafeth his grace and blessing only to the humble. How contrary are these things to our Allegiance to our Sovereign Lord? Our Law saith, *Ligeantia est vinculum fidei, ligeantia est legis essentia*. It is the bond of our faithfulness, the very essence of the Law. And again, *Ligeantia Domino Regi debita est Lex*. It is the Law due to our Sovereign Lord the King.

And it is worthy our observation, what hath usually been the dismal effects of Rebellion and defection from a lawful Prince. In that great defection of the ten Tribes from the House of *David*, God did not vouchsafe them after it so much as one good King to govern them, they were all stark naught, and at last were carried away Captive, and totally destroyed, there remaining no memory of them at this day. Yea, to omit other instances, hath not our own late experience also taught us the same, after our wicked Rebellion against our lawful

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Prince, and imbrewing our hands in his Innocent blood ? How did God Plague us by our own divisions and confusions, and raised up a cruel Tyrant, *Cromwel*, to rule over us with a rod of Iron, and at once to cut the throat of our Religion, Laws, and Liberties, and made our very Nobles to stoop and lackquay after his Major Generals, and reduced us all into a perfect condition of slavery. And can we forget this sad Calamity we so lately suffered ?

How hath he, whose Person and Authority ought to have been Sacred among us, suffered from his Subjects, not to be mentioned without abhorrence ? Those that are unfit to govern, yet will not be governed. So that I may say, what hath been spared to his Sacred Majesty but his Crown ? what bold daring Petitions of late promoted, and some presented to his Royal Hand, contrary to his express Royal will and pleasure, which have signified no more but to let him know, that the Petitioners were dissatisfied in his Majesties Wisdom and Fidelity ; that they better knew how to direct and guide State-affairs than himself. Have we not by our unworthy carriage towards him, as heretofore towards his Royal Father, given credit to that bitter Inveſtive against our Nation, that *Rex Angliæ est Rex demonum*. Are we not ashamed at these things, to be thus increasing our Princes burden of Government, vexing and torturing his Royal heart ? How monstrously absurd are we herein ? We all pretend to be very tender of his Majesty, to be mightily concerned for his safety, and cry out *Vivat Rex*, let the King live ; and seem to be much incensed against the Papists, because in their late Plot they designed his destruction ; and yet we are increasing the burden he undergoes by our discontentments, murmurings, and complainings, our untractable, ungovernable tempers ; as if we had a mind to take the work and design of the Papists out of their hands ; for can these horrid actions be the way to prolong his days ? But it is my hopes, and I think I have reason to induce me to believe, that the late shakings of the Royal Oak, will cause it to take deeper root, and thereby stand the stronger.

When I consider the state of things and persons among us at present, I am ready to be filled with horror, and cannot but deeply resent his Sacred Majesties condition, the only support of my hopes is him, by whom Kings Reign : When I consider the

the innumerable train of Atheists, not only those in practice, but the bold daring professed Atheistical spirits, the smoak of the bottomless pit, the reproach of human nature : Who dare be so wickedly absurd, as to contradict the universal sense of all man-kind from the beginning of the world until this day, and say they were all fools but themselves ; who daily make it their sport and pastime to drol and jest at all Religion, blaspheme and defie that God by whom they subsist, and Idolize and adore only themselves, who own no other rule to walk by, but their interest, their pleasure, profit, and honour. Now what good Subjects these are like to prove, I leave to all wise and sober persons to consider ? He that only for his interest will be Loyal, when it is his interest and advantage will be a Rebel : He that defies and blasphemes his God, can he honour and respect his Prince ? Can he that is guilty of *Dei-cidium* be offended with *Regi-cidium*, especially when it shall be for his present secular advantage. *Animus meminisse borret !*

And on the other hand, when I recollect the numerous Troops of Phanatics and disaffected of all sorts, where a man may sooner find (according to *Samsons* Riddle) hony in a rotten carcase, than Loyalty to their Prince, further than what tends to advance the interest of their several parties ; for according to the Standard of the Covenant, they will be true and faithful to their Prince, but with this limitation and restriction, In defence of the Protestant Religion, and the Liberties of the Subject : So that whenever they are disposed to entertain fears and jealousies of their lawful Sovereign, and cry out Popery and Tyranny ; and take the confidence to say their Prince favours Papists, and intends to introduce an Arbitrary Government ; as that party falsely and wickedly suggested against *Charles* the First, of blessed memory, then alas all their Loyalty passeth away as the morning dew.

Where shall I after this search, find good and loyal Subjects, that will stick to their Prince in time of need ? Even all the good and sound Protestants of the Church of *England*, even so many, and no more good Christians may be reckoned true and loyal Subjects. For he that is a true Son of the Church of *England*, a true Protestant, will say, be my Prince what he will (if God so please to permit it) so long as he is my lawful Sovereign, I dare not perjure my self, and forsake my Allegiance ; I

Matth. 22. 21.
Rom. 13. 2.

must be just and loyal, I must give *Cæsar* his due; I must sacrifice my life at his command, in his defence; I must not, I dare not resist in any case, *for they that resist shall receive to themselves damnation*, Et mori non metuo sed, damnari metuo. If a Prince hath a just and undoubted legal Title to a Crown by the Laws of God and Nature, and the Fundamental Constitutions of the Kingdom, I would willingly know by what Law he can be deprived thereof? For can any power on Earth nullifie or make void the Laws of God, and make that just, which God Almighty, the great Law-giver hath made unjust. Is it not one of the maxims of our Laws of *England*, That where contrary Laws come in question, mans Laws must give place to Gods Laws. And further, how far our Oaths of Allegiance bind us to our Prince and his Heirs, and lawful Successors, we are to be informed thereof by our Prince, and present Governor, and his Council. For as the excellent *Grotius* speaks concerning the force and obligation of an Oath, whereby Subjects are obliged to the Magistrates, *I conceive* (saith he) *the Interpretation belongs to States-men and Lawyers, not to Divines*. This is unquestionably true, we must not do or consent to any sinful act to save our selves from the greatest sufferings; and I would have any one to shew me any piece of Christianity to justify me in doing otherwise. If I were sure that the next lawful and undoubted Heir to my present Prince and Governour were of another Religion, differing from mine; and knew certainly that he would persecute me, nay burn me for an Heretick, I am bound in Conscience, nevertheless, and must of necessity own and be faithful to his interest and just right; for to be disloyal, unjust, to perjure my self knowingly, and with deliberation, would be assured damnation to me: But to run the utmost hazard, to keep a good Conscience, and to suffer Persecution, to lose my life for the best Religion in the world (for such mine must be to me) would be the greatest comfort, happiness, and glory that I am capable of in this life.

May I now also wish all health and happiness to that great and populous City of *London*, of which I am an unworthy Member; and may I humbly represent these few things to her worthy Citizens, their serious consideration, That they would not be forgetful of those late heavy Divine Visitations, the dreadful Pestilence; and more especially that horrid Conflagration,

gration, in which, whatever hands of men were instrumental, doubtless there was much of Gods hand : For that hand needs must be directed by more than an ordinary Providence, that shall with a pair of Dice throw Siz-Cinque a hundred times together. May I also present before them, that *nunquam prospere succedunt res humane ubi negliguntur Divine* : As also what a Heathen observed,

————— *Sic prophanatis sacris,
Peritura Troja perdidit primum Deos.*

They lost their Gods before they lost their City *Troy*. And if Heathens esteemed it an Infamy not to be pious, what a shame will it be if Christians think not so also. Next therefore to their piety towards God, may I recommend that which is inseparable to it, Loyalty to their Prince ; as also the preservation of the order and good Government of their City, under that prudent and worthy Person that now Governs them ; in all which undoubtedly consists their safety, splendor, & prosperity. And that as they are very vigilant to prevent Firing their Houses, so more especially that they would have a care of such wicked persons, as by false rumors of firing of Houses, and the like, drive on (it is much to be feared) a design to fill the peoples minds with fears and discontent, thereby to inflame them into Sedition and Rebellion ; which if it should ever take effect, might prove the dreadfullest and most fatal fire that ever beset that City. I make no doubt of the care therefore of all those that are concerned in her preservation, as to prevent burning of their Houses, so more especially of such misguided Zealots that disdain such peddling wickedness of setting single Houses on fire ; but are most intently bent to the firing of whole Kingdoms, and that with the greatest vigour and industry possible, as the cause of God, and advancement of his honour, and of the Kingdom and Scepter of his Son Jesus Christ, to bind their King in Chains, and Nobles in Fetters of Iron ; and dare be so ridiculously impudent to keep Fasts, and then beg of God to prosper the transgression of his Laws. And alas ! how many thousands of these Fire-balls are to be found both in City and Country, and very little consideration had of the danger of them ; although by the experience of the whole world, they

They have been ever found fatal to the Citys and Countrys where they have prospered and prevailed. And therefore it hath been said truly, That some mens Prophaneſs and Debaucheries may be with leſs danger tolerated by the Magiſtrate, than ſome mens Religion, the very principles whereof are many times ſubverſive of all Government, Order, and Peace. And thoſe Subjects who will not be ſatisfied without a general toleration of all Religions (although it hath been found by experience that ſuch perſons will not give (when they have power) that to others which they now crave.) If their Prince and Governour comply with their deſires, I humbly conceive it will oblige him to have a good ſtanding Army to keep them at peace among themſelves, and to ſupport his Government, and preſerve himſelf in ſafety; for every Sectary will take the Bible into his hand, and as readily will interpret it, as read it, and ſay, here is the Infallible rule, and I have the ſpirit to interpret it: And the conſequence is, They make their own fancies and conceits as the Oracles of God, either in oppoſition one towards another, or againſt their lawful Prince and Governour. Something to this purpoſe the worthy Grotius ſpeaks, *Some Proteſtants ſay, they are led by the publick authority of the ſpirit, in his word common to all Chriſtians.* As much was ſaid by Socinus, Brown, and ſo many others. *See into what perplexities the bearers minds are on every ſide involved. Here (ſaith every Sect) is the Word of God pure and ſincere, according to the ſenſe of the holy ſpirit: They know not whither to turn themſelves, but muſt abide there where their Birth or Education, or hope of profit and preferment hath placed them, and applaud their own men, ſpeaking loud and confident: Could any one free men out of this Labyrinth, were it not a happy work, and worthy of all acception? Which queſtion he elſewhere reſolves thus, *Conſuetudo veterum Chriſtianorum eſt optima Scripturarum interpret.* The cuſtom or practice of the Antient Chriſtians is the beſt Interpreter of the Scriptures. For as the ſaid Author further adds, *Thoſe Primitive Chriſtians beſt underſtood the ſenſe and meaning of the Scriptures, and did beſt practice the Chriſtian Doctrin contained in the Scriptures.* For doubtleſs, if we will ſearch for the Chriſtian verity in its greateſt luſtre and purity, we muſt have recourſe to the pureſt ſtreams flowing neareſt to the fountain, even the Primitive times. But how can we but groſſly miſtake, if we will wreſt the Sacred*

Scrip-

Scriptures, expressly in contradiction to St. Peter, Acts 2. 17. apply the promises of the Spirit's guidance to our times, which were intended for those first times of the Gospel.

I shall conclude my discourse with an excellent and ^{his} caution given to Protestants by a Learned Divine of the Church of England, which deserves to be imprinted upon all our minds that wish well to the Protestant interest. *That, unless there be a due and timely regard had to the commands of lawful Authority in indifferent things, and to order peace, and unity in the Church: It may be easily foreseen that the Reformed part of Christendom will at length be brought first to Confusion by an unending war to infinite sects and divisions; and then to utter ruin.* D. Audworth
his Secretary
Lincoln-Inn

Now dear Country-men, what can I do more, but bewail and lament our follies, absurdities, and confusions? Oh! how great need have we of an *Amphion* with his Lute, with his Charming melody to mollify and soften our rugged and stony hearts? Or rather of the great *Heremose* (as the aforesaid Author calls him), that tunes the whole world, to put us in tune, to reduce us to the use of our reason again, and cause us to live together in unity and peace? Oh that we were wise; that we would consider; and that we might know in this our day the things belonging to our peace, and that they might not be hid from our eyes. And let it be all our Prayers, that we may be freed from all Pride, Error, Prejudice, and Partiality, and understand and obey the truth that at the great day of reckoning, when we shall all be called to give an account of our deportment in this weak and imperfect state, we all may be found not in the number of them who have despised Dominions, speak Evil of Dignities. But of those whose lives have been answerable to the holy Christian Religion, which is pure and peaceable.

That which once moved *Crasus* his dumb Son to speak, when his Enemies were about to kill him (my Affection to my Religion, Prince, and Country) hath extorted from me this mean and unworthy Essay, in tendency to quench those flames, which are breaking forth among us. And let us Beware, and be advised, for if we persist in our wickedness, the very stones in our Streets shortly will (it is to be feared) cry out in judgment against us, to our confusion and destruction. Farewell.

From all thy wrath, and from all our sins

Gods Lord deliver us

F. N. I. S.



William Sherlock, son of a whilom of blood of an
 nearst ~~Doctor~~ ^{of the law} in Southwark, was a very honest & industrious
 at school, as a school fellow of his told me at his place. He
 was admitted into ~~St. Dunstons~~ ^{St. Dunstons} house, pupil to ~~Dr. H. Jones~~ ^{Dr. H. Jones} (who by
 his acting & public countenance most at Cambridge, in this his
 pupil continued to be his tutor, & in London, ff. 17. more
 He published his tutor's works by assistance of ~~an~~ ^{an}
 a clergyman near Kilm in Norfolk but they suppressed his tract
 as the professorians. in he should have continued Bath
 a cor of such, he was stop his degree for insufficiency, but
 in next year, that after coming of a House, he had it
 soon after, he left Cambridge, writing characters & epi-
 took of persons of some all eminent preachers in London
 then was chosen lecturer at St. Dunstons, & St. Dunstons
 west; he was in preaching, called at St. Dunstons & no. He
 got acquainted with ~~Dr. H. Jones~~ ^{Dr. H. Jones} & other court divines,
 he was made Chaplain in ordinary, & at last died Doan
 of St. Pauls. Jun. 29. 1707. at Hampton, after he was
 said to have doctored some newfangled but adhering
 to his old principle, printed in his book of Nonresistance
 but deserted there, after the Battle of Boyl, &
 he by their law, he had stayd so long, & he had actually
 forfeited his living in St. Dunstons lands & mansion
 of a house, yet he was soon made whole by a new
 institution, & induction, & afterwards rewarded wth the
 Deans of St. Pauls; for wther given to him, he was
 in the hatred, & abomination of multitudes; ridiculed
 in a sequel called the Wraffell, & many answers, to his
 reproaches for owning the Government, & was much
 attributed to his wife, & urged him to compliance. He
 made his son Rector of Chesham, by his influence only, &
 of St. Pauls, & resigned the Master ship of St. Dunstons
 about a year before he died. He was never fellow of a
 college, but improved himself mightily by acquaintance
 of Selwyn in London, & particularly to Scott. He was very injurious
 to his Highness, minister in Dublin, & by conspiring
 to starve the city, made them as Patrons, under a notion
 of a sect, or call them, & by charity money at Dublin, & wth
 about 7000000, & the young & young in a chapel, & he
 Spanish, & settled others, & he and his will.

Handwritten text in a cursive script, likely a manuscript or ledger, visible along the left edge of the page. The text is partially obscured by the binding and appears to be written in dark ink on a light background.